

to be exposed. Jesus must be taught to all, native and foreign born. The remedy is in God. In Jesus. In his word. The complete destruction of the lawless one is perhaps far in the future.

Z. T. LIENVGOD.

The Spirit of Forgiveness

The world knew how to give an eye for an eye and a tooth for a tooth but knew not how to forgive as God for Christ's sake hath forgiven us. It knew how to lay up treasures on earth but it knew not how to lay up treasures in heaven. It knew not how to do always the things that are pleasing in God's sight. It knew not how to seek first the kingdom. But Jesus knew and his life and death were a revelation, not only of God's love but of the attainment possible for man. Behold him as he went about doing good. The world never saw such love for God as prompted the words "Not my will but thine be done." The world never saw such love for man as prompted the words "Forgive them, they know not what they do." And this life with its matchless love consistent even to the end is the only life that can touch the world with regenerating power. There is none other savior.

C. F. YODER.

Christ or Barabbas

Never was there a more important question put to man. A more momentous question never fell from the lips of man. This question of our text has been coming down the ages to the human heart for an answer. This question is just as important and is of as much consequence as when it fell from the lips of Pilate. Dear friends, an attempt to evade it is but to answer it. You must answer it just as surely as the one who propounded it in our text. "What shall I do then with Jesus which is called Christ. * * * Picture the scene—Christ before Pilate. It is a critical moment in the history of Pilate. These critical hours and moments come to all of us. Pilate knew what he ought to do. He knew the innocence of Jesus. The heart is a great battle field in which is fought out the great issues of our lives. Shall right triumph? The prodigal son faced such an hour. "I will arise and go to my father." How will *you* answer this question? Shall Christ take the highest place in your heart?

L. A. HAZLETT.

The Religion of the Man of the Street

Again, the man of the street tells us that it does not matter what a man believes, the question is, what is his character. A very popular misbelief is this, coming too often from the modern pulpit. No matter what your creed, no matter whether you believe in any church, baptism, God, devil, or hell, the question is, what is your character? A great truth is here, but woven in with as great an untruth. Verily, verily,—what a man is,—is everything. Not what a man is outwardly but what he is at heart determines his character. And to make men right at heart, is the end and aim of all true religion.

But, is it true that it does not matter what a man believes? If so, then why your schools, your colleges, your lecture platforms, your Sunday-schools, your churches? If it does not matter what your boy believes why teach him that two plus two are four, and not seven? Why teach him that London is in England and not in Greenland? Why teach him that it is wrong to cheat, to lie, or to steal, if it matters not what he believes? I'll tell you why. Because his belief is going to determine his character. Nothing is truer than that. If belief determines character, then it is absolutely necessary that a man believe rightly. There can be no right character without first right believing. Four hundred millions of people believe in Confucianism and China is the result. Behold her! Other millions believe in Mohammed, and the Turk is the result. Look at him! Other millions believe in the "infallible Pope" and Spain results. There she is! Other millions believe with Voltaire and you have France, the France of '89. Blood, murder, carnage, wreck, ruin, damnation, death! Other millions believe in the crucified Christ, and the United States results. Behold her, the star of the nations. What a nation is, what a community is, what *you* are, my brother, depends on what you believe. It *does* matter about your creed, about your church, about your Bible, about your faith, about your God! In the light of all history and human experience, it *does* matter!

L. S. BAUMAN.

INCENTIVES TO WORK

IDA SIMMONDS

For myself it would be sin not to labor for him who has done so much for me, in giving my life and increasing my physical strength beyond that which I would not even dare to think of in years gone by, I deem it a privilege to work for him whenever it is possible and not give my spare moments to that which the world applauds or detracts from his service. Work, for what! For Christ and his church. For whom! For money, for perishing material? Nay, nay, for souls, that the world will have grown better by your having lived in it, for the extending of his kingdom here upon earth. Where! At home, abroad, every where speak a word for Christ and perchance you may cause some wanderer to return. When! At all times, never let your light grow dim, but let it shine more brightly as the declining years fall upon us. How! By the maintenance of good that evil may banish, ministering to the needy, caring for the down fallen down-trodden, cheering and the afflicted and sorrowful. Why? For the love of Christ.

Customs in the indifferent communities very largely and it is with judicious appliances that we meet their demands, that which; would be profitable to the promotion of the cause of Christ in one locality may be the reverse in another. The word gives us instructions as to the nature of the work; it is the same in substance every where only to be applied with discretion for results.

"Work, work for the Master." In our homes there is labor to be performed which is indispensable and there is an incentive to perform the same that the task may be completed, if not it may accumulate to such an extent that it may become impossible to meet the demands of the day.

The monster engines which move upon the steel rail carrying their burden with them could not advance an inch were it not for the power from within, the steam with all the essential elements gives it strength to move thru shine or shower, across the plain down thru the valley and over the mountain top. May not our Christian religion embrace that power from on high? Have power with God then can you have power with men.

Is it not ours to meet the demands of the day and put on the whole armour of God? In every pulsating heart, in every breast there is something within which manifests life, it is this which enables us to go thru shade or shine—We for Christ and Christ for the church. If we would become one of the flock we should interest ourselves enough to become our brother's keeper, and help lead others into the fold.

Is it for the peace we enjoy? is it to be known as professed followers of Christ? or for the eternal reward that we labor thus? nay, nay, the love for lost souls is the burden of the heart. Love is the greatest cord that binds, it overcometh the world, it calms the raging tempest, it leads men from evil and darkness to that which is pure and right.

Love is the silver cord from earth to heaven and the greatest incentive to work for the Master from men.

The true Christian is the one always ready to enter the door of opportunities which are opening wider and wider all the time; unless love prompts our every motive and is in every deed our labor is in vain and we have not the true incentive to work.

Then go forth, and in the soil of human hearts, sow with a liberal hand the seeds of truth, and love, and charity. They shall not perish, for they grew on heavenly trees; but anon, when spring time comes they'll greet thine eye with living shoots; and along thy summer path they'll shed the fragrance of their flowers; and in thy sear and yellow autumn, thou may'st fill thy hands with fruit, and shout the full harvest of thy smiles and deeds!

Goshen, Ind.

HOLSINGER'S BOOK—THE HISTORY OF THE TUNKERS AND THE BRETHREN

C. F. YODER

For over three years brother H. R. Holsinger has been working on the history which has at last appeared. It is being eagerly sought both by those who passed thru the fiery trials of the early years of the church and by those who began work later but want to know all about it.

The work covers the entire Tunker movement from its origin among the Waldenses